

THE
D U T Y
O F A
Husbandman.

CONTAINING

Rules and Directions how the Business of Husbandry may be improv'd to a Spiritual Advantage.

WITH

Prayers and Devotions

Suited to the Occasions of a

COUNTRY-LIFE.

L O N D O N: J.

Printed in the Year, 1703.

THE
DUTY
OF A

Householder.

CONTAINING

Rules and Directions how the Bu-
siness of the Family may be improv'd
to a great Advantage.



IN
Practical and Devotional

Suited to the Occasions of a

COUNTRY-LIFE.

LONDON.

Printed in the Year, 1703.

The PARABLE of the Husbandmen.

There was a certain husbandman Mat. 21:33
which planted a vineyard, and hedg'd
it round about, and digg'd a Wine-
press in it, and built a Tower, and
let it out to Husbandmen, and went
into a far Country.

And when the time of the Fruit
drew near, he sent his Servants to
the Husbandmen, that they might re-
ceive the fruits of it.

And the Husbandmen took his Ser-
vants, and beat one, and killed an-
other, and stoned another.

Again, he sent other Servants,
more than the first, and they did un-
to them likewise.

But last of all, he sent unto them
his Son, saying, They will reverence
my Son.

B

But

But when the Husbandmen saw the Son, they said among themselves, This is the Heir, come let us kill him, and let us seize on his Inheritance.

And they caught him, and cast him out of the vineyard, and slew him.

When the Lord therefore of this vineyard cometh, What will he do unto those Husbandmen?

They say unto him, he will miserably destroy those wicked men, and will let out his vineyard unto other Husbandmen, which shall render him the fruit in their seasons.

Man created for Labour.

AMong all the Works of God's Creation, there is none so honourable as Man, who was Created for the completion and perfection of all the rest: The World seemed to be an imperfect Creation without him; and all other created Beings were prepared, as for the Glory of God, so for the Use and Happiness of Man; to whom God gave by a perpetual Law, the dominion over all Creatures. But tho' Man was made Lord of

Gen. 1.26.

of the whole Earth, and all living Creatures were put in subjection to him, yet he was created for Labour, and not for Idleness; and an Employment was before his Creation designed for him, which was to *Till the Ground.* Gen. 3. 5. An Employment suited to the Innocent State in which Man was created; and whereby he might at once busy himself, and honour his Creator.

But alas! through the Subtilty of *Happiness* Satan, this Employment, which was *of Man* designed for the Benefit and Delight of *turned into* Mankind, was soon turned into a Curse; *a Curse.* for by the Fall of our first Parent *Adam*, the Earth was to undergo the heavy Sentence of God's Wrath; and instead of yielding a pleasurable Delight and Satisfaction to the Lord of the Creation, was now, for his Sin and Transgression, to become a Curse. *Cursed is the Ground* (says God to Man) *for thy sake, in sorrow shalt thou eat of it* Gen. 3. 17. *all the days of thy life; thorns also and thistles shall it bear to thee.*

The World is now divided into various sorts of Business and Employ- *World di-*
ments; but 'tis very likely that if Man *vided into*
had never transgressed the Law of his *different*
Almighty Creator, by eating the For- *Employ-*
bidden Fruit, his only business, besides *ments.*
B 2 that

that of adoring his Maker, would have been dressing the Earth, and enjoying the Fruits thereof.

*The World
compared
to a Vine-
yard.*

Mat. 21. 33

*Design of
Christ's
Parables.*

*The para-
bles appli-
cable to all
Ages.*

The whole World may be compared to a Vineyard, and the Inhabitants to Husbandmen: God himself does not disdain to be compared to a Householder, who plants this Vineyard, who hedges it, and takes care of it. *There was, saith Christ, a certain Householder which planted a Vineyard, and hedged it round about, and digged a Winepress in it, and built a Tower, and let it out to Husbandmen, and went into a far Country.*

The Parables spoken by our blessed Saviour, had always some particular Application; and the design of this Parable, when delivered, was to upbraid the Jews of their foul and unparalleled Ingratitude to Almighty God, who had taken particular care to distinguish them from the rest of Mankind, by making them his peculiar Fold and chosen People.

But such is the manifold Wisdom of Almighty God, that the Doctrines and Speeches delivered in holy Writ, are not only applicable to particular Persons and Times, but the same always have, and do still remain of standing Use

Use and Importance to all the several Ages of the Church, as well past, as to come.

This Parable of the Husbandmen, may serve to reprove the Negligence, Sloth, and wicked Lives of Christians, who are Grafted into that *Vine* from whence the *Jews*, for their Abominations, have been Cut off: But I shall for the present wave this sense of the Words, and confine my self to another meaning.

I would have this Parable serve for the Instruction of a Religious Countryman, who seems devoted to that Employment which was at first prepared for Mankind in *Paradise*; therefore I would have him remember, that by the *Housholder* in the Parable is meant God the *Maker and Builder of all things*: 'Tis he that has framed the round World, and all things that are therein; and did not only create it at first, but does preserve it in the Order in which it continues.

A Wise and Considering Countryman, will, by his Field, measure out the Providence and Omnipotence of God, he perceives Daily as it were a new Creation; for when he casteth seed into the Ground, he findeth, tho'

Mark 4. 27. *sleep and rise night and day, that the seed springeth and groweth up, but he knoweth not how; for the Earth bringeth forth fruit of her self, first the blade then the ear, after that the full Corn in the ear.*

A Man may see by his Field, not only a perpetual Creation, but an Almighty Providence in the preservation of Created beings, he sees how seasonably God sends the first

Joel 2.23. *Rain and the latter Rain, on purpose that Man may gather in Corn, and Wine, and Oil: How he sends Grass in the fields for the Cattle, and green herb for the service of Men:*

Ps. 104. *How by this means The floors are full of Wheat,*

Joel 2.24. *and the furs overflow with Wine and Oil. These things as they make his Heart Glad, so they ought to fill him with extasies of Joy and Praise, and force him to cry out, O God how excel-*

Ps. 104. *lent are the works of thy hands, in wisdom hast thou made them all; the Earth is full of thy riches!*

The daily Exercise and Business of a Country-man may very properly furnish him with many Christian and Heavenly Meditations; for besides these acts of God's infinite Power and Wisdom before mentioned, he may make a particular Application to himself of those

Proper business of a Country-man.

those Doctrines which he is bound to know and believe, if ever he expects Mercy and Salvation at God's Hands;

as,

1. When he soweth his Seed, he must know and remember, that, *this seed is not quickned except it die*, and that therefore 'tis a proper Emblem of his own State and Condition, and should therefore make him resolve to *die unto sin that he may live unto Righteousness*,

When he sows his Seed.

John 12.

24.

1 Cor. 15.

Rom. 6.

that whenever God shall call him out of this World, he may be intituled to a happy Resurrection to Life Eternal; for he must assuredly believe, that by the same Power with which God raises the Seed out of the Earth, he is able to raise the Bodies of Men out of their Graves. The Parable of the Sower is properly his case, he will Na-

Mark 4 3.

turally observe the different fates of the Seed he casts into the Ground, and when he observes that the Fowls of the Air do devour that Seed which falls by the way side, out of the Field and the Furrows, 'twill be prudence for him to think with himself that thus the Devil endeavours to snatch the word that is sown in his Heart. When he observes, that the Seed which is sown in stony Ground, springs up immedia-

tely, but is as soon withered with the heat of the Sun, this should make him resolve to strengthen himself against times of Trial and Temptation, and pray that his Faith fail not. When he seeth that the Seed which is sown among Thorns and Weeds, is thereby choaked and yields no Fruit, this should make him cast away the Thoughts and Cares of this World, it should teach him to depend wholly upon God, and to lay aside all covetous Desires. Take

Luke 22. 32. no thought, says Christ, for your Life what ye shall eat, for what ye shall drink, nor yet for the Body what ye shall put on; is not the Life more than meat, and the body than rayment? Behold the fowls of the Air, for they sow not, neither do they reap, nor gather into barns, yet your heavenly Father feedeth them, are ye not much better than they? Why take ye thought for Rayment? Consider the Lillies of the field how they grow, they toil not, neither do they spin, and yet, I say, that Solomon in all his glory was not arrayed like one of these, &c. When he observes that the Seed which grows on good Ground brings forth much Fruit; some more, some less; he will then endeavour after Perfection, and by a wise

wise imitation be filled with the fruits
 of Righteousness, which are by Jesus *Phil. I. II.*
 Christ unto the praise and glory of
 God.

2. When the Harvest is come and *When he*
 the Sickle is put into the Corn, 'twill *reaps his*
 furnish the Country-man with a sea- *Harvest.*
 sonable meditation of the Judgment to
 come ; for as the Reapers do now bun-
 dle up his Corn and gather the same
 into Barns, dividing the same from
 Tares, so it will be in the end of the
 World. The Angels of the Lord will
 separate the godly from the ungodly.
 He will find amongst his good Corn
 many Weeds, which, when bundled
 up, are good for nought but the Fire;
 this will mind him of the dangerous
 State of those who in this Life do no
 Works of Righteousness, but have on-
 ly *heaped up to themselves wrath a-* *Rom. 2. 4.*
gainst the day of wrath. Miserable
 will be the end of such Men ; for our
 Saviour hath pronounced their doom,
 that *they shall be cast into a furnace of*
fire where shall be weeping and wailing *Mat. 13. 42*
and gnashing of teeth. Therefore it
 will behove every one who is minded
 to escape so direful a Judgment, to
 take good heed lest the Devil do sow
 the Tares of wickedness in their Hearts,
 and

and they do thereby become obnoxious to Eternal Wrath.. So when the Corn is Threshed and Winnowed, 'twill mind the good Christian, that before he can be a *meet partaker of the inheritance of saints*, he must be Purged and Purified from all Corruption and Filthiness; he ought to know and remember that the Chaff must be separated from the Wheat, and that there is one *whose fan is in his hand, and he will thoroughly purge his floor and gather his Wheat into the Garner; but he will burn up his Chaff with unquenchable fire.* This he may learn will be the fate of every wicked Christian, who takes no care to trim his Lamp, and to be cloathed in the Wedding Garment, appointed to be worn by those who shall be prepared to meet the Bridegroom. And this lesson he may learn from the Tares and pernicious Seeds he finds intermixed with his Corn; that by the Tares are signified the *Children of the wicked one*, and by the good Seed are signified the *Children of the Kingdom*; and that, as the former are fitted for Destruction, so the latter are preserved unto Glory.

Now

Now tho this Imployment of Husbandry be so well fitted and adapted to the exercise of a heavenly and devout frame of Mind, yet through the Malice and Device of the Devil, many are the Evils and Corruptions which do render this State of Life, as well as all others, not only uneasie but dangerous to the Salvation of a Man's Soul; therefore it may not be unseasonable to consider what are the proper Duties required of those who are bu-
How a Country life becomes dangerous.

The Duty then of a Country Farmer doth consist of two Particulars.

I. His Duty to God.

II. His Duty to his Neighbour.

Of a Country Farmer's Duty to God.

I. His Duty to God, will consist chiefly in his Honouring God, which *Duty to God* may be done divers ways, according to the several Matters about which a Man is exercised, but a Country-man may be

be supposed to honour God three several ways, 1. In submitting to, and depending on his Providence. 2. In Worshipping and paying Tribute to him. 3. In Reverencing holy Persons and things set apart for his Service.

*Trust on
God's pro-
vidence.*

1. The Religious Country-man will think himself obliged to submit to and depend on God's Providence, when he considers, that whatever he enjoys comes from the good Hand of God, he sees daily how wonderfully God has ordered the Creation for the Benefit and delight of Mankind, he finds that his Health and Strength depend on the good temperature of the Air, that Food is produced for him out of the Earth, and that he is Cloathed and kept warm by the Wool and Increase of his Flocks; all which Blessings are the meer and voluntary Gift of God, and that without any desert in Man, who has made himself obnoxious to the Divine Wrath by his manifold Offences; yet God has not left himself without witness, in that he does good, and gives us Rain from Heaven, and fruitful seasons, filling our hearts with food and gladness. Since therefore all that we receive is from God's Bounty, we must depend wholly on his Will and

*Acts 14.
17.*

and Pleasure, and if he sends us fruitful Seasons we are to be thankful for the same, and not applaud our own Skill and industry, as if the Advantages we receive were owing to our own Power, when alas, the Power of Man is so small, that he is not able to make one *Hair white or black*, or to cause the least blade of Grass to grow without the Providence of God. But the Country-man will think himself more particularly obliged to put his entire Confidence in, and Dependance upon God, when he considers that his Fortune does more immediately depend upon the Care and good Will of God; for tho' God has given Laws to Nature, which are so certain and determinate, that *seed time and harvest, cold and heat, summer and winter, and day and night shall not cease*; and tho' he hath fixed the Course of the Planets, so that *the moon be appointed for certain seasons, and the sun knows his going down*, yet he hath reserved the Seasons of the Weather in his own Breast; so that if he does either withhold the Rain, or send immoderate quantities thereof, the Fruits of the Earth are destroyed, therefore the Country-man must look up unto God as
the

Gen. 8.22,

Ps. 104.19

the immediate Giver of his Store and daily implore the Blessing of Almighty God for the success of his Labours.

Lam. 3. 33. And if it shall be the Will of God (as he is always Able) to deprive us of that Plenty we do usually enjoy, we must then with patience submit to the Divine Correction, and consider that *God does not willingly afflict the children of men*; but if he send them any Losses and Disappointments, 'tis for their Amendment rather than their Punishment, and therefore they are to accept the same with patience and submission. And if, as a reward of their own Folly and Transgression, God should send them Blastings, Mildews, and unfruitful Seasons, 'tis no more than he hath threatned beforehand to those who disobey his Laws. So that whenever these Evils do happen, 'twill be our wisest course to submit entirely to the Divine disposal, and consider that God who knows our Frame, knows also what is most convenient for us, whether Plenty or Scarcity. The Patience of *Job* is recorded in Scripture for our Example: When his Oxen at Plow were seized and carried away by the Enemy, and when his Sheep were destroyed

destroyed by Fire from Heaven, he was far from murmuring and repining at his Misfortune, but blessing God for it, he cryed, *Naked came I out of my mothers womb, and naked shall I return thither; the Lord gave, and the Lord hath taken away, blessed be the name of the Lord.* Job 1. 21.

2. Another Duty of a Religious Countryman, is to return Thanks and Tribute unto God; for it is very reasonable, that seeing Man enjoys all that he possesses from the good pleasure of God, he should make some tribute or return of Thanks for the same. This was the reason that it became a very early Custom to offer unto God some of the Fruits of the Earth, and the Increase of Labour. Thus we read, *Gen. 4. that Cain brought to God an offering of the Fruit of the Ground, as did Abel of the Firstlings of the Flock, and of the Fat thereof.* And from this sense of Gratitude and Duty to God, it became a custom for religious and devout Men, to give unto God's Priests the Tenth of their Substance. Thus we find that *Abraham the Father and Example of the Faithful, paid Tythes of the Spoils to Melchizedeck:* And when God adopted to himself, for his own peculiar

Worship and Tribute due to God.

Gen. 14. 20

peculiar Inheritance, the People of the *Jews*, he gave particular Laws and Commands, That they should honour him by Tythes and Sacrifices.

The use of Tythes.

When the *Jewish* Law was abolish'd, and a more excellent Ministry was establish'd by the promulgation of the Gospel, the same care was taken that God should be honoured, as by Prayers and Praises, so by Tithes and Offerings. This was to signify and shew to us, and keep up in us a remembrance of our Dependance upon God, who is the Fountain of our Increase.

Tythes due to God.

Prov. 3. 9.

Therefore I would have every Religious Countryman think it his Duty to Honour God with his substance, and with the firstfruits of all his Increase, so shall his Barns be filled with plenty, and his Presses shall burst out with new Wine. The conscientious Duty of paying Tythes and Offerings is too much neglected; and the reason why they are so, is, because Men do not consider that these are God's Right and Portion, and that God has reserved the same as a Tribute and Homage payable unto himself. For tho' he has given to Men the Possession and Fruits of the Earth, yet he hath not divested himself of the Sovereignty thereof.

We

We find by the Parable, that God has not given away his Vineyard, but has only *let it out to Husbandmen.* Now the Letting out a Vineyard does imply, That the Possessor has not the Property of the thing let out, but must pay some Rent, Fealty, or Service for the same; therefore in the Parable our Saviour proceeds to say, *And when the time of the fruit drew near, he sent his Servants to the Husbandmen, that they might receive the fruits of it.*

As God has commanded Men to pay him Tithes and Offerings, so he has appointed what Persons shall receive the same, and they are the Ministers of the Gospel, who dispense his Word and Sacraments, and do instruct Men in all Spiritual Duties, and do *Minister unto them about holy things*, and being set apart for the immediate service of God *at the Altar are partakers of the Altar*; for so as the Apostle saith, *Hath the Lord ordained, that they who Preach the Gospel should live of the Gospel.* Now tho' Tithes be paid unto the Ministers, and they make use of these Tithes for the Maintenance of themselves and their Families, yet they do receive these Tithes in the Right of God, whose Servants they are, and he

*Who receives
Tithes for
God.*

*I Cor. 9.
14.*

that with-holds these Tithes, is not charged with the Crime of Injustice to the Priest or Minister, but with the Crime of Sacrilege, which is the Robbing of God, the worst sort of Theft, and for which the Sacrilegious Person will certainly be punished either in this World or the World to come. This Crime God hath severely threatned

Mal. 3. 8. to punish: *Will a Man rob God, saies the Prophet, yet ye have robbed me; but ye say wherein have we robbed thee? in Tithes and Offerings.* Now see what follows this Robbery, and surely he that threatens is able to perform it. *Ye are cursed with a curse even this whole Nation.* Let us in the next place consider what sort of Curse God inflicts for these sorts of Sins which are committed immediately against his Laws: 'Tis usual for God to make the Punishment bear some proportion to the Sin, and therefore if thou dost receive plenty and store at God's Hands, and wilt keep back what is God's part of thine Increase. *Cursed shalt thou be in the City, and cursed shalt thou be in the Field, cursed shall be thy basket, and cursed shall be thy store; cursed shall be the fruit of thy Body, and the fruit of thy Land, the increase of thy Kine, and the*

Dut. 28. 16.

the flocks of thy Sheep; cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. Thy Heaven that is over thy head shall be Brass, and the Earth that is under thee shall be Iron. The Lord shall make the Rain of thy Land powder and dust: From Heaven shall it come down upon thee until thou be destroyed. Thou shalt plant a Vineyard and shalt not eat the Grapes thereof. Thine Ox shall be slain before thine eyes, and thou shalt not eat thereof. Thou shalt carry much seed out into the field, and shalt gather but little in, for the Locust shall consume it. Thou shalt plant Vineyards and dress them, but shalt neither drink of the Wine, nor gather the Grapes, for the worm shall eat them. All thy trees and fruit of thy Land shall the Locust consume. Now surely if a Man has not a hard and obdurate Heart, and be not delivered over to a reprobate State, he will immediately resolve to avoid these Curses by paying unto God's Servants whatever God has allotted to be paid unto them: There is no way to wipe of this Curse but by doing so; for as God has denounced the Judgment, so he hath also told the Remedy by which the Curse is to be removed.

Mal. 3 10. ed. Bring ye all the Tithes into the store-house, that there may be meat in mine house, and prove me now here-with, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it.

Lev. 26.4. And in another place God says, I will give you Rain in due season, and the Land shall yield her increase, and the Trees of the field shall yield their fruit. And your threshing shall reach unto the Vintage, and the Vintage shall reach unto the sowing time, and ye shall eat your Bread to the full.

I suppose from these Threats and Promises every sober Person will be convinced of the necessity of yielding to God the Tithes of his Increase, so that he will not dare absolutely to with-hold all Tithes and Offerings: But there are several ways by which Men substract these their Duties, and yet seem not to be sensible of any Injury and Affront done to Almighty God.

One way of with-holding Tithes when Men seem to pay them, is by a deceitful and artificial way of setting out their Tithes, so as the Minister shall not truly receive the Tenth. This way of dealing does not need any Argument

*Several
ways of
with-hold-
ing Tithes.*

*Deceitful
setting out
Tithes.*

gument to prove the unlawfulness of it; for every honest Man will be convinced of the Knavishness of the Practice; but instead of Reason let one Example of God's Vengeance terrifie the daring Sinner. We read in the Acts when the Gospel was first Preached, that Men were exceeding liberal in their Offerings to God; for we find many of them selling their whole Possession, and laying the price at the Apostles Feet: This was their own free will Offering, whereunto they were not bound by any Laws of God, yet when *Ananias* and *Sapphira* through Hypocrisy or Covetousness kept back part of the price of the Lands, which they pretended to devote unto God, they were immediately struck Dead in the place, to warn and terrifie all others from incurring the like heinous Guilt.

Another unreasonable way of paying Tithes is by paying what is usually stiled a Modus or customary Payment of money in lieu of Tithes: This way of Tithing is too frequent and too much encouraged in many places of this Kingdom, and 'twere much to be wished, that they were mostly laid aside, and that People would rather pay their Tithes

Unreason-
ableness of
Moduses.

according to Conscience, than Custom.

“ It is very obvious to consider, that
 “ nothing has been a more unjust di-
 “ minution of Tithes, than the Cu-
 “ stom of a Rate in Money, instead of
 “ the Tithable thing in kind, tho’ such
 “ Rate, no doubt, when first imposed,
 “ was equivalent to the thing commuted
 “ for, whereas now they bare a small
 “ or no proportion; as for instance,
 “ in some places there is a Custom,
 “ that a Man shall pay for the fall of
 “ every Calf, one Penny, which was
 “ a very just proportion, when the
 “ best Calf was not valued at above
 “ 10 d.; but the iniquity is such, that
 “ this Custom does still obtain in ma-
 “ ny Parishes. And the like minute
 “ Consideration does prevail in many
 “ places; for Wool and Lambs, where
 “ for Custom sake, the trifle must be
 “ taken without allowance for the
 “ much advanced Value of them, by
 “ which means the *Modus Decimandi*
 “ is a growing Injury, and calls for a
 “ relief by Law, when it shall please
 “ the Wisdom and Justice of our Go-
 “ vernors.

A third way whereby Men do commonly Rob God, and deceive their Consciences in the paying off their Tithes, is when they do buy the same of the Parson or Minister appointed to receive the same at a low and inconsiderable price: 'Tis very well known that This way of Tithing is most commonly more advantagious to the Buyer than the Seller, and these Bargains are accepted more to avoid Law Suits and Troubles, than for any real Recompence that accompanies the Bargain. In ordinary Dealing among Traders he is counted an Exactor and an Oppressor who takes Advantage of his Neighbour's Necessity, to buy his Goods at an under-rate price; this is most usually the case of every one who buys off the Duties payable for Tithes, he considers more his own Worldly Advantage, than the Satisfaction he is making to God. It may be justly doubted whether any Minister has Authority to compound those Tithes which are paid in Honour to God, and as a just Tribute for the great increase that is received at Gods Hands, tho' I fear most Ministers have too just an Excuse for their accepting such a Composition; for unless they will comply with the

*Buying
Tithes at
an under-
value not
just.*

Hof. 4. 4.

Lev. 27.
34.

unreasonable Terms of their Parishioners; I fear nothing will be paid them, People being almost every where arrived to the State of Reprobacy, in which the *Jews* had plunged themselves, being addicted to *strive*, and go to Law with the Priest; the Consequence of which will, some time or other, be the same that happned to the *Jews*, *The people shall be destroyed for lack of knowledge.* Let me therefore advise every honest Country-man who values the ease of his Conscience, when he Compounds for, or buys his Tithes, to buy the same after the manner that God hath prescribed, viz. *If a Man will at all redeem ought of his Tithes, he shall add thereto the fifth part thereof:* Whereby we see that the Tithes being God's Portion, he himself hath appointed in what manner they are to be Sold; and it is well worth every Christians Consideration to take good heed that he do not *Rob God*, even in the purchase of his Tithes. I do not hereby intend to give any Directions, or seem to lay any Obligation upon the Consciences of Persons paying their Tithes to the Impropiator, or Lay Parson, who does not receive the same by any Divine Right, but meerly as a Lay Propert

ty;

ty; for those Tithes being alienated, from the Church, are become to the Occupiers as a Lay-Inheritance; and while such Tithes do continue in the Hands of Laymen, tho' the same are to be paid with Justice and Equity, yet the person paying the same, may fairly take the Advantage of legal Modifies and Compositions, and is not obliged to look upon the Tithes as devoted to God in the Use, tho' they still are in the property of them, and may in time be restored for the Inheritance of the Ministers of God. So as their Title is still Divine, tho' the Possession of them is in Lay Hands, and they are for a while sequestered, as it were, to secular Uses, to revert as soon as possible to their Right use, viz. the Honour of God, and the Maintenance of those Men, who are ordained for the immediate Stewards and Dispensers of the Mysteries of God.

Another aggravation of this guilt of Sacrilege, is the abuse of Gods Servants, who are appointed to receive Tithes. This was the Crime of the Husbandmen in the Parable; for 'tis there said, that they *caught the Servant and beat him and sent him away empty.* It seems they would not own the Right and Sovereignty

Abuse of Ministers, an aggravation of the Sin of Sacrilege.

Mark 12.3.

Sovereignty of the *Householder*, and therefore they affronted his Minister. This is no unusual Practice among many who call themselves Christians. But let us take a view of the heinousness of reviling God's Servants, if possibly it may deter any from the like Practice for the future. We find that God does resent the Injury done to his Servants, as done unto himself; for which reason it was God did so severely punish the Sin of *Corah*, *Dathan* and *Abiram*, for reviling *Moses* the Servant of the Lord. *The Earth opened her mouth and swallowed them up and their houses, and all the Men that appertained unto Corah, and all their goods.* We see what Judgment God executed against the Children that reviled the Prophet *Elisha*, slaying 42 of them, tho' they may have been supposed to have done the same more out of Sport and Pastime, than of any Malice to the Prophet: But such is the Indignation of God to this Ulage of his Servants, that he will not suffer the Affront to go unrevenge. We are taught in the Gospel, that to despise the Ministers of Christ is to despise Christ himself. *He that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.*

Numb. 16

2 Kings 2.
24.

that despiseth me, despiseth him that sent me.

3. Therefore a Religious Country, *Reverence due to holy persons & places.* man will think it his Duty to reverence Holy Persons and Places set apart for God's Service. The Holy Persons set apart for the Service of God are his Ministers, and the Places set apart for his Service are all Churches and Chappels, dedicated for the more immediate Worship of God.

I have before told you the danger of despising God's Ministers; let me now inform you of the Duty and Respect that is to be paid them: You know the Civility and Respect due to the Messenger or Servant of a King is much greater than that we shew to the Servant of a meaner Person. Now Ministers are the Messengers and Servants of the Living God, and come to us in God's Name, to instruct us in the ways of Righteousness. They are stiled not only *Ministers*, and *Stewards of the Mysteries of Christ*; but they have the Honour to be called the *Ambassadors for Christ*; nay, our Blessed Saviour himself stiles them his *Brethren*: Surely then if they are by the Holy Spirit distinguished by such marks and Characters of Honour, there will be no small

Reverence due to holy persons & places.

Reverence to God's Ministers.

1 Cor. 4. 1.

2 Cor. 5.

20.

John 20.

17.

small Respect due to them; and therefore seasonable will be the Advice of the Apostle; *We beseech you*
Thef. 5. Brethren to know them which La-
12. bour among you in the Lord, and ad-
Gal, 6. 6. monish you and to esteem them very high-
ly in the Love, for their works sake. Let
him that is taught in the word commu-
nicate to him that teacheth in all good
things: Be not deceived, God is not
mocked; for whatsoever a Man soweth
1 Tim. 5. that shall he also reap. Let the El-
17. ders that Rule well be counted worthy of
double honour, specially they who la-
bour in the Word and the Doctrine. O-
Heb. 13. bey them that have the Rule over you,
17. and submit your selves, for they watch
for your Souls as they that must give
account, that they may do it with joy and
not with grief. Seasonably also is the
Advice of the Wise Man. Fear the
Eccl. 7. 29. Lord with all thy Soul, and reverence
his Priests.

Reverence
to holy pla-
ces.

There is also a Reverence due to Ho-
 ly Places, and things set apart for the
 Service of God, such as also consecra-
 ted Churches and Chappels, and there-
 fore when the Religious Countryman
 resorts to any publick place of God's
 Worship, he will be sure to behave
 himself with that Awe and Reverence
 which

which is due to the sacredness of the place he approaches. He will consider that Religious Places are appointed only for Religious Purposes, and are not to be prophaned by any unholy Use, such as Traffick and Merchandize; we find that God does account every such Abuse as a Dishonour done unto himself, and will not suffer places dedicated to his Holy Name to be used for any other purpose but the Honour of his Name. We never read that ever our Blessed Saviour was transported with Anger, but upon occasion of the Dishonour done to his Fathers House, and we find him then not only incensed with Anger, but using a sort of Violence to remove the Affront, *He* Mark 11. 17.

cast out them that sold and bought in the Temple, and overthrew the Tables of the money changers, and the seats of them that sold Doves, and would not suffer that any Man should carry any Vessel through the Temple. And he taught saying unto them, Is it not written, My House shall be called of all Nations the House of Prayer? but ye have made it a Den of Thieves. Therefore when the time of Divine Service is come, the Religious Countryman will not stand loitering without the Church Doors

Amos 8.5.

Doors, and be making Bargains in the Church-yard in time of Divine Worship, for the disposal of his Corn and Merchandize, as if, with the *Jews*, he loathed the Sabbath, saying, *When will the New Moon be gone that we may sell Corn, and the Sabbath, that we may set forth Wheat.* He will consider the Advantage which the Devout Christian may have by approaching the Throne of Grace, and joyning with the Minister in the Prayers of the Church, which is a priviledge that was not indulged the *Jews*; for their Priest only was admitted to enter the Holy Place to offer Devout Prayers and Incense, while the People staid Praying without, as you may Read *Luke 1. 10.* This Practice of the *Jews* does very justly reproach the carelesness of some Christians: They stood *Praying without*; but some that pretend to be Christians will not do so much as that; for while the Minister is Praying within the Church, they are driving Bargains without, as if the Church-yard were designed for a Fair or Market: Or if they vouchsafe to enter the Church, they sit down carelessly and unconcerned, as if they had no Zeal for the Honour and Worship of God, or needed not
any

any of the Petitions which are offered for them by the Minister.

Therefore let me intreat all that have any Care or Value for their Souls, to enter the Church at the beginning of Divine Service, and abide in it with Reverence till the Sermon is ended, let them joyn devoutly in the Prayers and Praises; let them hearken attentively to the Sermon, and when the Minister *Lifteth up his Hands over the Congregation to give the Blessing of the Lord with his Lips*, let the devout Countryman bow himself down and worship God, that he may receive a Blessing from the most high.

*Behaviour
in the
Church to be
Reverent*

*Ezek. 50.
20.*

Besides the Sundays and Holydays now set apart and observed for the Worship of God in the Church, there were anciently other Days of Religion and Solemnity, which are now become only Days of Mirth and Festivity; such as Country Wakes and Harvest Feasts, which were at first kept with some observance of Piety and Devotion, but are now dwindled into Riot and Excess, and are become of more Grievance than use to the present Age, tho' 'twere much to be wished they could be restored to their Primitive Use, and then they would prove

*Times and
early kept
holy.*

prove motives and incentives of Charity and good Neighbourhood. I shall give a short Account of each of these times of jollity.

*First design
of Country
Wakes.*

* As for the Feasting and Jollity used in Country Wakes, the same were begun in imitation of the Primitive Love Feasts, and were usually accompanied with Friendly Entertainments, held Yearly upon the Day of Consecration of the Church, in the Church-yards, and most nearly adjoining places: But as the Love Feasts held in the place of publick Worship were liable to such great Disorders that the Abuses of them were soon complained of by *St. Paul*; so from a sense of the same inconveniencies this Custom did not long continue of Feasting in the Church-yards, but Strangers and Inhabitants paid their Devotion of Prayers and Offerings in the Church, and then adjourned their Eating and Drinking to the more proper place of publick and private Houses. The Institution of these Church Wakes, was no question upon good and laudable Designs; As first, thankfully to commemorate the Bounty and Munificence of those who had founded and endowed the Church
‘next,

next to incite others to the like generous Acts of Piety, and chiefly to maintain a Christian Spirit of Unity and Charity, by such sociable and friendly Meetings.

The same good Ends of Christian Unity and Charity are promoted by the Custom of Harvest Feasts, when Neighbours do visit and feast each other, and out of a sense of their Gratitude to God for Reaping and Enjoying the Fruits of their Harvest, do invite the Poor to their Houses, and send *Portions to them for whom nothing is prepared*; but 'tis much to be feared that this good Custom does commonly end in Excess and Debauchery.

The Custom also of Processions or Perambulations, if Decently and Religiously performed, is of great Use and Edification, and serves to instruct People in the Duties they owe both to God and Man; for at that time they behold the Corn and Fruits of the Earth sprung forth, and are then to bless God for the hopes of Plenty, and pray for the continuance of his Blessing in sending seasonable Weather for the ripening of the Fruits of the Earth: They are also instructed in their Duty to their Neighbour, by observing and setting out the proper Bounds and

D

Districts

*Good use of
Harvest
Feasts.*

*Use of Pro-
cessions.*

Dut. 27. 17

Districts of their Neighbours Lands and should be then taught to fear the Vengeance and Curse that is threatned to him, who *removes his Neighbours Land mark*. The ancient Manner of these Processions was observed with much Devotion and Religion, and the People were taught to depend upon God for their Increase, and to implore his Mercy for their Subsistence: This Custom is still observed with much Decency in some Parishes, in saying and singing of Prayers and Praises to God; but in many places Processions are wholly neglected or seldom used, which occasions much Strife and many Lawsuits about the bounds of Parishes, and is the reason that People do not put their Trust in God for their Subsistence, and depend on him for Plenty.

Of a Country Farmer's Duty to his Neighbour.

*Duty to
Neighbours
not to hoard
up Corn.*

II. As God does enlarge his Mercies and Bounty to the Countryman, in sending to him fruitful Seasons and plenty of Corn; so the Countryman must consider, that 'tis not for his own Take only, that God does increase his Substance

Substance. All the Inhabitants of the Earth are God's Creatures, and must partake of his Bounty ; therefore when the Countryman has filled his Barns, he must not do as the rich Fool in the Parable, who considered only his own Wealth, Luxury and Gluttony, and was therefore taking care to enlarge his Granaries and Store-houses, to provide only for his own covetous and greedy Humour. The Countryman is indeed to have a reasonable Gain and Profit for his Labour, but he is not to engross Corn so as to enrich himself and impoverish his Neighbour, for if he goes about it the Wise Man will tell him the Consequence. *He that with-holdeth Corn the people shall curse him ; but blessing shall be upon the head of him that selleth it.* Luke 12. Prov. 11. 26.

Besides this general Duty of not hoarding up the Fruits of the Earth to the Detriment of Mankind, there are other particular Duties required of those who employ themselves in Husbandry ; I shall take the liberty to mention some of them.

Every Farmer must consider, that in Reaping the Fruits of the Earth and Tilling the Ground, a Man's own Labour will not suffice, but he must of

Duty to Labourers in payment of wages.

Necessity use the Help and Assistance of his Neighbours, who ought in Justice to be paid for what Assistance they afford, and therefore he must be just to the Hirelings, and pay those poor Labourers their Wages as soon as they become due, and not detain the same, tho' it be for one Night, lest it be an Oppression to the Poor Man whose Labour is his Livelihood; this is the expresse Law of God. *Thou shalt not oppress a hired servant, that is poor and needy, at his day thou shalt give him his hire, neither shall the Sun go down upon it, for he is poor and setteth his heart upon it, lest he cry against thee to the Lord, and it be sin unto thee.*

Deut. 24.
14.

*Oppression of
the poor.*

There is I fear great occasion to complain of the Injustice of many Farmers, who do thus detain from the Poor Hirelings their Wages; but there is a sort of Practice too common among many People, of doubling this sort of Oppression, in compelling the poor Labourers to take Corn and other Provisions instead of their Hire, from the Hands of the Husbandmen, and that in such quantities, that they cannot spend the same in their own Families, and at such prices that they cannot vend the same without great

lois,

loss, whereby the poor Man is bereaved of the Profits of his Labour, and his Family (which is sometimes Numerous) reduced to great Straights. This seems to be the Cruelty complained of by St. James, *Behold the hire of the Labourers which have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them that have Reaped are entred into the ear of the Lord of sabbaoth.* This sort of practice is expressly against the Law of God, delivered in three several places in the Old Testament. *Thou shalt not defraud thy Neighbour, neither rob him; the wages of him that is hired shall not abide with thee all night until the morning. Thou shalt not lend thy Brother Victuals for increase; neither shalt thou take of him Usury of Victuals.* If any one, notwithstanding these plain Commands, will still become an Oppressor of the Poor, let him know that the heinousness of the Guilt will not go unpunished; for God himself hath taken on him the protection of the Poor. *He that hath oppressed the poor and needy, hath spoiled by violence, he shall surely die; his blood shall be upon him.* Indeed God has

James 5. 4.

Lev. 19.

13.

Lev. 25. 36

Deut. 23.

19.

Ezek. 18.

12.

so peculiarly taken upon him the protection of the Poor and Oppressed, that he is engaged as it were in Honour to be their Avenger, and accordingly Psal. 12. ver. 5. we see God solemnly declaring his Resolution of appearing for them. *For the oppression of the Poor, for the sighing of the Nedy: Now will I arise, saith the Lord, I will set him in safety from him that puffeth at him.* The Advise therefore of Solomon is excellent, *Rob not the Poor because he is poor, neither oppress the afflicted in the gate, for the Lord will plead their cause, and will spoil the soul of those that spoiled them.*

Prov. 22.
22.

*Duty to the
souls of poor
Husband-
men.*

It may not be improper here to mention another Duty of Husbandmen to their poor Labourers, and that is the Duty of Charity to their Souls. 'Tis much to be feared that these poor People whose Labour and Time is altogether employed in providing necessary Food for their Families, have little Time and opportunity to improve for the advantage of their Souls. 'Twill become every Countryman, who is zealous for the Glory of God, to afford his poor Servants (who for the Profit of their Master, do rise early and

and late take Rest) some time, before they begin their Work to Worship God, and therefore I would recommend to every Farmer, as a Duty incumbent on him, to call his Family and the Labourers he employs, to daily Prayers, and not only so, but upon Holydays and Days of publick Fasting and Humiliation observed by the Church, to take care that such Persons that have a dependance on him, do resort to the publick Prayers and Worship of God. Poor Men who live by their daily Labour, cannot afford to loose one Day from their Employments to observe the Duties and Solemnities of Religion; but the Master may, nay, ought to afford his poor Servants a few Hours from their Work to Worship God without diminishing ought of their Wages; 'tis what God doth expect from Masters, and will certainly charge it as a Guilt on them, if upon Days dedicated to his Service, they should *exact all their Labours*. 'Tis Isa. 58. 3. certain, that whatever time the Farmer allows his Work-men for the Service of God, 'twill not be Time lost but gain'd; for God will abundantly recompence the faithfulness of those who Serve him, and is able to reward their

Piety by a double Increase of their Harvest. I fear the Directions of the Reverend Mr. Herbert will be thought impertinent to those who grudge the observance of a solemn Day; but I will mention the Practice of his pious and Obedient Flock, more I fear for the upbraiding than the Conviction of Sinners. Mr. Herbert had so far persuaded his Parishioners of the necessity of calling daily upon God by publick Prayer, that at the sound of his Bell, every the meanest Countryman immediately forsook his Work and resorted to Church, and if necessarily hindered from going to the Church, they did at the same time of publick Prayer, betake themselves to their own private Devotions: Let this Instance kindle and inflame others with a desire of imitation, and if they cannot be persuaded as they were to a daily practice of Devotion, let them at least dedicate a few Hours upon Holydays, to the Exercise of Religion.

82. 51
 Poores right
 to Gl. an.

There is another sort of practice among some Farmers (I hope not many) that they will not permit the Poor to Glean in their Fields. This may be called an Oppression, because 'tis a denial of that Right which God has appointed for their Comfort and Relief.

This

This Practice is directly forbidden by the Law of God, and with good Reason too; for 'tis highly equitable, that when God dispenses to us good Things in abundance, we should (out of Gratitude at least to God) distribute some portion of our Plenty to our poor and needy Brother. Therefore God did positively ordain that Men should on purpose leave some part of their Corn and Vintage, that the Poor might thereby be refreshed, and might praise God for the Increase of their Food.

And when ye Reap the Harvest of your Land, thou shalt not wholly Reap the corners of thy Field, neither shalt thou gather the Gleanings of thy Harvest. And thou shalt not glean thy Vineyard, neither shalt thou gather every Grape of the Vineyard; thou shalt leave them for the Poor and Stranger: I am the Lord your God. Lev. 19. 9 23. 23.

There is one Duty of Religion and good Nature, which it behoves every Countryman to Exercise as oft as he has an opportunity, and that is the Duty of Charity to the Goods and Possessions of his Neighbour; and therefore he must take care, that whenever it lies in his power, he do neither injure them himself or permit others to do them any injury;

Duty of a countryman to help and not hurt his Neighbour:

injury ; as for instance, if he perceives that Cattle are broke into the Corn of his Neighbour, or doing his Neighbour any damage, he is to remove the damage if it be in his power ; or if he see his Neighbours Cattle going astray, he is bound to bring back the stray.

Deut. 22. 4. *Thou shalt not see thy Brothers Ox or his Sheep go astray, and hide thy self from them, thou shalt in any case bring them again unto thy Brother. In like manner shalt thou do with his Ass, and so shalt thou do with his Rayment, and with all lost thing of thy Brothers, which he hath lost, and thou hast found, shalt thou do likewise. Nay, tho' it were thine Enemy whose hurt and damage thou couldst prevent, thou art bound*

Exod. 23. 4. 5. *to do it, If thou meet thine Enemies Ox, or his Ass going astray, thou shalt surely bring it back to him again. If thou see the Ass of him that hateth thee lying under his burden, thou shalt surely help him. For this is to practise*

that Golden Rule delivered by our blessed Saviour, *Whatsoever ye would that Men should do unto you, even so do unto them ; for this is the Law and the Prophets. Neither ought a Countryman to take the advantage of every small Trespas committed against him,*
by

by impounding his Neighbours Cattle upon every light Offence. There are some who take a pleasure to oppress their Neighbours by ensnaring their Cattle into their own Grounds, or permitting the Cattle to go in when they might prevent it, on purpose to vex their Neighbours by exacting large summs for Reparation of their pretended Damages. This is a high breach of Charity, and destroys that Peace and Unity which ought to be preserved among Christian Brethren, and is directly against the foregoing Rule of doing as one would be done unto.

There is in many Country Parishes a *Custom of Tolling the Passing-bell* good old Custom not improper to be mentioned in this place before I conclude this Treatise, and that is when any Person lies a dying the Bell is usually Tolloed, which is called the Passing Bell, but tho' the Custom be kept up, yet the Use and Design are utterly lost: Our pious Ancestors used at that time to betake themselves to their Devotion, and pray for the Soul of the Departing Person. This savoured much of Christian Charity, and was a Testimony of their Love to the Soul of their Brother; if this Practice of Devotion and Piety were revived 'twould be

be a great Edification to the Church,
and a Comfort to the Poor departing
Soul who would be in some mea-
sure joyed to think that his Soul should
be ushered into the Heavenly Mansions
by the Prayers of the Faithful.

Many are the Duties of a Country-
man which are common to him with
other Christians, but I have forbore to
mention any but what do immediately
respect his Calling, and for the rest
shall refer him to the many excellent
Treatises that have been of late Writ-
ten for the Edification of devout Peo-
ple, I shall only for the encouragement
of the Practice of these, and all other
Christian Vertues, subjoyn the Blessings
of God promised to those who shall
become observers of his Precepts, viz.

God's Blessing on the Religious Country man.
Deut. 28. 2. *All these Blessings shall come unto thee
and overtake thee, if thou shalt hearken
unto the voice of the Lord thy God.
Blessed shalt thou be in the City, and
blessed shalt thou be in the Field.*

*Blessed shalt be the Fruit of thy Body,
and the Fruit of thy Ground, and the
Fruit of thy Cattle, and the Increase of
thy Kine, and the flocks of thy Sheep.*

*Blessed shalt be thy basket and thy
store.
Blessed shalt thou be when thou comest
in,*

in, and blessed shalt thou be when thou goest out.

The Lord shall command the blessing upon thee in thy store-houses, and in all that thou settest thine hand unto: And he shall bleſs thee in the Land which the Lord thy God giveth thee.

And the Lord shall make thee plentiful in Goods, in the fruit of thy Cattle, and in the fruit of thy Ground.

The Lord shall open unto thee his good treasure, the Heaven to give the Rain unto thy Land in his season, and to bleſs all the work of thine hand.

Morning Prayer for a Family.

Almighty God, we beſeech thee graciously to behold this thy Family, for which our Lord Jeſus Chriſt was contented to be betrayed and given up into the Hands of wicked Men, and to ſuffer Death upon the Croſs; who now liveth and reigneth with thee
and

and the holy Ghost, ever one God,
World without end, *Amen.*

Dan. 9. 4. O Lord the great and dreadful God,
keeping the Covenant and Mercy to
them that Love him, and to them
that keep his Commandments.

We have Sinned and committed Iniquity, and have done wickedly, and have rebelled, even by departing from thy Precepts and from thy Judgments. Neither have we hearkned unto thy Servants the Prophets, which spake in thy Name to our Kings, our Princes, and our Fathers, and to all the People of the Land.

O Lord Righteousness belongeth unto thee; but unto us Confusion of Face, to our Kings, to our Princes, and to our Fathers, because we have sinned against thee,

To the Lord, our God, belong Mercies and Forgivenesses, tho' we have rebelled against him.

Neither have we obeyed the Voice of the Lord our God, to walk in his Laws which he hath set before us, by his Servants the Prophets.

O Lord, according to all thy Righteousness, we beseech thee let thy Anger and thy Fury be turned away.

And

And hear the Prayer of thy Servants and our Supplications, and cause thy Face to shine upon thy Sanctuary, for the Lord's sake.

O Lord hear, O Lord forgive, O Lord hearken and do ; defer not for thine own sake ; and make every one of us who name the Name of Christ, depart from all Iniquity ; and guide us with thy Grace here, that we may be perfect in Glory hereafter, through Jesus Christ, our Lord, *Amen.*

Psalms 89. 5. O Lord the very Heavens shall praise thy wondrous Works, and thy Truth in the Congregation of the Saints.

V. 12. The Heavens are thine ; the Earth also is thine ; thou hast laid the Foundation of the round World, and all that is therein.

Pf. 144. 15. The Eyes of all wait upon thee, O Lord, and thou givest them their Meat in due season.

V. 16. Thou openest thine Hand and fillest all things living with plenteousness.

Pf. 104. 28. When thou givest it them they gather it, and when thou openest thine Hand, they are filled with good.

Pf. 107.

Pf. 107. 31. O that Men would therefore praise the Lord for his goodness, and declare the wonders that he doth for the Children of Men.

V. 34. A fruitfull Land maketh he barren, for the wickedness of them that dwell therein.

35. Again he maketh the Wilderness a standing Water, and Water Springs of a dry Gound.

36. And there he setteth the Hungry, that they may build them a City to dwell in.

27. That they may sow their Land, and plant Vineyards, to yield them Fruits of Increase.

38. He blesteth them so that, they multiply exceedingly, and suffereth not their Cattle to decrease.

Pf. 147. 5. Great is the Lord, and great is his Power, yea and his Wisdom is infinite.

V. 8: He covereth the Heaven with Clouds, and prepareth Rain for the Earth, and maketh the Grass to grow upon the Mountains, and Herb for the use of Man.

9. He giveth Fodder unto the Cattle, and feedeth the young Ravens that call upon him.

104. 13. He watereth the Hills from above, the Earth is filled with the fruit of thy Works.

14. He bringeth forth Grass for the Cattle, and green Herb for the service of Men.

15. That he may bring Food out of the Earth, and Wine that maketh glad the Heart of Man, and Oyl to make him a cheerful Countenance, and Bread to strengthen Man's Heart.

16. The Trees of the Lord also are full of Sap; even the Cedars of *Libanus* which he hath planted.

17. Wherein the Birds make their Nests: And the Fir-trees are a dwelling for the Stork.

18. The high Hills are a refuge for the wild Goats; and so are the stony Rocks for the Conies.

19. He appointed the Moon for certain seasons; and the Sun knoweth his going down.

20. Thou makest darkness that it may be Night; wherein all the Beasts of the Forest do move.

21. The Lions roaring after their Prey do seek their Meat from God.

22. The Sun ariseth, and they get them away together; and lay them down in their Dens.

E

23. Man

23. Man goeth forth to his Work
and to his Labour : until the Evening.

24. O Lord how manifold are thy
Works : in Wisdom hast thou made
them all, the Earth is full of thy riches.

Pf. 144. 3. Lord what is Man, that
thou hast such respect unto him : or
the Son of Man, that thou soregardest
him ?

4. Man is like a thing of nought :
his time passeth away like a shadow.

11. Save me, and deliver me from
the hand of strange Children : whose
Mouth talketh of Vanity, and their
right Hand is a right Hand of Iniquity.

12. That our Sons may grow up as
young Plants : and that our Daughters
may be as the polished Corners of the
Temple.

13. That our garners may be full
and plenteous with all manner of Store :
that our Sheep may bring forth thou-
sands, and ten thousands in our Streets.

14. That our Oxen may be strong to
labour, that there be no decay : no
leading into Captivity, and no com-
plaining in our Streets.

15. Happy are the people that are
in such a case : yea blessed are the peo-
ple who have the Lord for their God.

Ps. 123. Unto thee lift I up mine
Eyes: O thou that dwellest in the Hea-
vens.

2. Behold, even as the Eyes of Ser-
vants look unto the Hand of their Ma-
sters, and as the Eyes of a Maiden un-
to the Hand of her Mistress: even so
our Eyes wait upon the Lord our God,
until he have mercy upon us.

Ps. 90. 16. Shew thy Servants thy
work: and their Children thy glory.

17. And the glorious Majesty of the
Lord our God be upon us: prosper
thou the work of our Hands upon us,
O prosper thou our handy work.

*Glory be to the Father, and to the Son,
and to the holy Ghost;*

*As it was in the beginning; is now,
and ever shall be, World without end,
Amen.*

A Prayer for the Clergy:

Almighty God our Heavenly Fa-
ther, who hast purchased to thy
self an universal Church, by the pre-
cious Blood of thy dear Son, Merciful-
ly look upon the same, and so guide
and govern the Minds of thy Servants,
the Bishops, Priests and Deacons, that

they may faithfully serve in the sacred Ministry of thy holy Church. Let thy Bishops be Blameless, be Vigilant, Sober, and of good Behaviour. Let thy Priests be clothed with Righteousness, and let thy Deacons be grave and of good Conversation; and let each of these hold the Mystery of the Faith in a pure Conscience. O let them never fall into Reproach and the Snare of the Devil, but enlighten them with the true Knowledge and Understanding of thy Word; and give them thy Grace and Heavenly Benediction, that both by their Life and Doctrine they may set forth thy Glory, and set forward the Salvation of all Men, through Jesus Christ our Lord, *Amen.*

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily Bread. And forgive us our Trespases, As we forgive them that Trespas against us. And lead us not into Temptation; But deliver us from Evil. For thine is the Kingdom, the Power and the Glory, for ever and ever, *Amen.*

*The Grace of our Lord Jesus Christ,
and the Love of God, and the Fellowship
of the holy Ghost be with us all ever-
more, Amen.*

Evening Prayer for a Family.

O God the Father of Heaven, have
mercy upon us miserable Sin-
ners.

O God the Son, Redeemer of the
World, have mercy upon us miserable
Sinners.

O God the Holy Ghost, proceeding
from the Father, and the Son, have
mercy upon us miserable Sinners.

O holy, blessed, and glorious Tri-
nity, three Persons, and one God, have
mercy upon us miserable Sinners.

Psal. 1. Blessed is the man that hath
not walked in the counsel of the un-
godly, nor stood in the way of sinners,
and hath not sate in the seat of the
scornful.

But his delight is in the law of the
Lord; and in his law will he exercise
himself day and night.

And he shall be like a Tree planted by the water side, that will bring forth his fruit in due season.

His leaf also shall not wither; and look whatsoever he doth, it shall prosper.

As for the ungodly, it is not so with them; but they are like the chaff which the wind scattereth away from the face of the Earth.

Therefore the ungodly shall not be able to stand in the judgment; neither the sinners in the congregation of the righteous.

But the Lord knoweth the way of the righteous; and the way of the ungodly shall perish.

*Glory be to the Father, and to the Son,
and to the Holy Ghost:
As it was in the beginning, is now, and
ever shall be, World without end.
Amen.*

P/. 67. God be merciful unto us, and bless us, and shew us the light of his countenance, and be merciful unto us.

That

That thy way may be known upon earth; thy saving health among all Nations.

Let the people praise thee, O God; yea, let all the people praise thee.

O let the nations rejoice and be glad; for thou shalt judge the folk righteously, and govern the nations upon earth.

Let the people praise thee, O God; let all the people praise thee.

Then shall the earth bring forth her increase; and God, even our own God, shall give us his blessing.

God shall bless us, and all the ends of the world shall fear him.

Ps. 66. V. 1. O be joyful in God, all ye lands; sing praises unto the honour of his Name; make his praise to be glorious.

V. 2. Say unto God, O how wonderful art thou in thy works! through the greatness of thy power shall thine Enemies be found lyars unto thee.

V. 3. For all the world shall worship thee, sing of thee, and praise thy Name.

V. 4. O come hither, and behold the works of God! how wonderful he is in his doing toward the children of men.

V. 7. O praise our God, ye people ;
and make the voice of his praise to be
heard.

V. 8. Who holdeth our Soul in life ;
and suffereth not our feet to slip.

Pf. 31. V. 21. O how plentiful is
thy goodness, which thou hast laid up
for them that fear thee, and that thou
hast prepared for them that put their
trust in thee, even before the Sons of
men !

Pf. 33. V. 6. By the word of the
Lord were the heavens made ; and all
the hosts of them by the breath of his
mouth.

V. 12. Blessed are the people whose
God is the Lord *Jehovah* ; and blessed
are the folk that he hath chosen to
him, to be his inheritance.

V. 13. The Lord looked down from
heaven, and beheld all the children of
men ; from the habitation of his dwel-
ling, he considereth all them that dwell
on the earth.

Pf. 36. V. 5. Thy mercy, O Lord,
reacheth unto the heavens, and thy
faithfulness unto the clouds.

V. 6. Thy righteousness standeth like
the strong mountains ; thy judgments
are like the great deep.

V. 7. Thou, Lord, shalt save both man and beast : How excellent is thy mercy, O God ? And the children of men shall put their trust under the shadow of thy wings.

V. 8. They shall be satisfied with the plenteousness of thy house ; and thou shalt give them drink of thy pleasures, as out of the river.

V. 9. For with thee is the well of life ; and in thy light shall we see light.

V. 10. O continue forth thy loving-kindness unto them that know thee ; and thy righteousness unto them that are true of heart.

Pf. 145. V. 14. The Lord upholdeth all such as fall ; and lifteth up all those that are down.

V. 15. The eyes of all wait upon thee, O Lord : and thou givest them their meat in due season.

V. 16. Thou openest thine hand, and fillest all things living with plenteousness.

Pf. 8. V. 4. What is man that thou art mindful of him, or the Son of man that thou visitest him ?

V. 5. Thou madest him lower than the Angels, to crown him with glory and worship.

V. 6.

V. 6. Thou makest him to have dominion of the works of thy hands ; and thou hast put all things in subjection under his feet.

V. 7. All sheep and oxen ; yea, and the beasts of the field.

V. 8. The fowls of the Air, and the fishes of the Sea ; and whatsoever walketh through the paths of the Seas.

V. 9. O Lord, our Governor, how excellent is thy Name in all the world !

Pf. 74. V. 17. The day is thine, and the night is thine : thou hast prepared the Light, and the Sun.

V. 18. Thou hast set all the borders of the earth : thou hast made Summer and Winter. Thou makest the outgoings of the morning and evening to praise thee.

Pf. 132. V. 16. Thou bledest our Victuals with increase, and satisfiest our Poor with Bread.

Glory be to the Father, and to the Son, and to the Holy Ghost :

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Blessed Lord; who hast caused all holy Scriptures to be written for our learning; grant that we may in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of thy holy Word, we may embrace, and ever hold fast the blessed hope of everlasting Life, which thou hast given us in our Saviour Jesus Christ. *Amen.*

Lighten our Darknes we beseech thee, O Lord; and by thy great mercy defend us from all perils and dangers of this night: Deliver us from all evil and mischief, from sin, from the crafts and assaults of the Devil, from thy Wrath, and from everlasting Damnation. Deliver us also from Lightning and Tempest, from Plague, Pestilence, and Famine; from Heresie, Schism, and all Spiritual Wickedness, for the love of thy only Son our Saviour Jesus Christ. *Amen.*

OUR Father, which art in Heaven; Hallowed be thy Name. Thy Kingdom come. Thy Will be done in Earth, As it is in Heaven. Give us this day our daily Bread. And forgive us

us our Trespases, As we forgive them that Trespas against us. And lead us not into Temptation; But deliver us from Evil. For thine is the Kingdom, the Power and the Glory, for ever and ever. *Amen.*

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost be with us all ever more, Amen.

Prayers to be said when the Passing-Bell tolls for a dying Person.

O Father of Mercies and God of all Comfort, our only help in time of need; We flee unto thee for succour in behalf of thy Servant, now lying under thy Hand in great weakness of Body. Look graciously upon him, O Lord; and the more the outward Man decayeth, strengthen him, we beseech thee, so much the more continually with thy grace and holy Spirit in the inner Man. Give him unfeigned Repentance for all the Errors of his Life past, and steadfast Faith in thy Son Jesus, that his Sins may be done

done away by thy mercy, and *his* pardon sealed in Heaven before *he* go hence, and be no more seen. We know, O Lord, that there is no word impossible with thee; and that if thou wilt, thou canst even yet raise *him* up, and grant *him* a longer continuance amongst us. Yet, forasmuch as in all appearance the time of *his* Dissolution draweth near, so fit and prepare *him*, we beseech thee, against the Hour of Death, that after *his* departure hence in peace, and in thy favour, *his* Soul may be received into thine everlasting Kingdom, through the Merits and Mediation of Jesus Christ thine only Son, our Lord and Saviour. *Amen.*

O Almighty God, with whom do live the Spirits of just Men made perfect, after they are delivered from their earthly prisons; We humbly commend the Soul of thy servant our dear *Brother*, into thy hands, as into the hands of a faithful Creator, and most merciful Saviour; most humbly beseeching thee that it may be precious in thy sight. Wash it, we pray thee, in the Blood of that immaculate Lamb, that was slain to take away the
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sins of the world; that whatsoever defilements it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before thee. And teach us who survive, in this and other like daily spectacles of mortality, to see how frail and uncertain our own condition is, and so to number our days, that we may seriously apply our hearts to that holy and heavenly wisdom, whilst we live here, which may in the end bring us to life everlasting, through the merits of Jesus Christ thine only Son our Lord. Amen.

A Prayer for Rain.

O God Heavenly Father, who, by thy Son Jesus Christ, hast promised to all them that seek thy Kingdom and the Righteousness thereof, all things necessary to their bodily sustenance: Send us, we beseech thee, in this our Necessity, such moderate Rain and Showers, that we may receive the Fruits of the Earth, to our Comfort, and to thy Honour, through Jesus Christ our Lord. Amen.

A Prayer for fair Weather.

O Almighty God, who for the Sin of Man, didst once drown all the World except eight Persons, and afterward, of thy great mercy, didst promise never to destroy it so again; We humbly beseech thee, that altho' we for our Iniquities have worthily deserved a Plague of Rain and Waters, yet upon our true Repentance, thou wilt send us such Weather, as that we may receive the Fruits of the Earth in due season, and learn both by thy punishment to amend our lives, and for thy clemency to give thee praise and glory, through Jesus Christ our Lord.
Amen.

Thanksgiving for Rain.

O God our Heavenly Father, who by thy gracious Providence dost cause the former and the latter Rain to descend upon the Earth, that it may bring forth Fruit for the use of Man; We give thee humble thanks that it hath pleased thee in our great necessity, to send us at the last a joyful Rain upon thine Inheritance, and to refresh it
when

when it was dry, to the great Comfort of us thy unworthy Servants, and to the glory of thy holy Name, through thy Mercies in Jesus Christ our Lord. *Amen.*

Thanksgiving for fair Weather.

O Lord God, who hast justly humbled us by thy late Plague of immoderate Rain and Waters, and in thy mercy hast relieved and comforted our Souls by this seasonable and blessed change of Weather; We praise and glorifie thy holy Name for this thy mercy, and will always declare thy loving Kindness from generation to generation, through Jesus Christ our Lord. *Amen.*

Meditations and Prayers proper to be used in Processions, or in walking the Fields.

O God we have heard with our Ears, and our Fathers have declared unto us the noble Works which thou didst in their Days, and in the old time before them.

Pf. 105. 4. I will seek the Lord and his Strength, I will seek his Face evermore.

5. I will

5. I will remember the marvellous Works that he hath dore, his Wonders and the Judgments of his Mouth.

16 How he called for a Dearth upon the Land of *Egypt*, and destroyed all the Provision of Bread.

29 He turned their Water into Blood, and slew their Fish.

30 Their Land brought forth Frogs, yea even in their King's Chambers.

31 He spake the word, and there came all manner of Flies and Lice in all their Quarters.

32 He gave them Hailstones for Rain, and Flames of Fire in their Land.

33 He Smote their Vines also, and Fig trees, and destroyed the Trees that were in their Coasts.

34 He spake the word, and Grasshoppers came, and Caterpillers innumerable, and did eat up all the Grasse in their Land and devoured the fruit of their Ground.

39 But at the desire of his chosen people he brought Quails and filled them with the Bread of Heaven.

40 He opened the rock of Stone, and the Waters flowed out, so that Rivers ran in dry places.

Ps. 107. 9. For he satisfieth the empty Soul, and filleth the Hungry Soul with goodness.

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42 The Righteous shall consider this and rejoyce, and the Mouth of all Wickedness shall be stopped.

43 Whoso is wise will ponder these things, and they shall understand the loving kindness of the Lord.

Bless and preserve to our use, O Lord, the kindly Fruits of the Earth, so as in due time we may enjoy them.

Deut. 28. Bless us in the City, and in the Field.

Bless the Fruit of our Bodies, and the Fruit of our Ground, and the Fruit of our Cattle, and the Increase of our Kine, and the Flocks of our Sheep.

Let thy Blessing be upon our Basket and upon our Store.

Bless us in our coming in and our going out.

Open thou the Treasures of Heaven, and give the Rain unto our Land in due season, and bless us in all that we set our hand unto.

Let the Posterity of thy Servants inherit this Land, and cause them that love thy Name to dwell therein.

Thanksgiving after Harvest.

Pf. 65 1. **T**Hou, O God, art praised in Sion, and unto thee shall the Vow be performed in *Jerusalem.*
9. Thou

9 Thou visitest the Earth and blestest it; thou makest it very plenteous.

10 The River of God is full of Water, thou preparest our Corn; for so thou providest for the Earth.

11 Thou waterest her Furrows, thou sendest Rain into the little Valleys thereof; thou makest it soft with the drops of Rain, and blestest the Increase of it.

12 Thou crownest the Year with thy Goodness, and thy Clouds drop Fatness

13 They shall drop upon the dwellings of the Wilderness, and the little Hills shall rejoyce on every side.

14 The Folds also shall be full of Sheep, the Valleys also shall stand so thick with Corn, that they shall Laugh and Sing.

Ps. 116. 5. Gracious is the Lord and Righteous, yea our God is Merciful.

12 What shall I render unto the Lord for all his Benefits done unto me?

9 I will walk before the Lord in the Land of the Living.

14 Behold, O Lord, how that I am the Servant, I am thy Servant, and the Son of thy Hand-maid.

15 I will offer to thee the Sacrifice of Thanksgiving, and will call upon the Name of the Lord.

16 I will pay my Vows unto the Lord
in the sight of all his People, in the
Courts of the Lord's House, even in the
midst of thee, O *Jerusalem*; Praise
the Lord.

*Glory be to the Father, and to the Son
and the Holy Ghost,
As it was in the Beginning, is now, and
ever shall be, World without end,
Amen.*

*Meditation for a Countryman entring
the Church.*

Pf. 118.
19.

O Pen me the Gates of Righteous-
ness that I may go into them,
and give thanks unto the Lord.

20 This is the Gate of the Lord:
the Righteous shall enter into it.

Gen. 17.
20.

Surely the Lord is in this Place:
How dreadful is this place! This is
none other but the House of God, and
this is the Gate of Heaven.

A Prayer to be said in the Church.

1 Kings 8.

O Lord God of *Israel*, there is no
God like thee in Heaven, nor in
the Earth, which keepest Covenant and
shewest Mercy unto thy Servants that
walk before thee with all their Hearts.
But

But will God in very Deed dwell with Men on the Earth? Behold Heaven and the Heaven of Heavens cannot contain thee, much less this House!

Have Respect therefore to the Prayer of thy Servant, and to his Supplication. O Lord, my God, to hearken unto the Cry, and the Prayer which thy Servant prayeth before thee.

Hearken unto the Supplications of thy Servant, and of thy People which they shall make in this place: Hear thou from thy dwelling Place, even from Heaven; and when thou hearest, forgive.

When the Heaven is shut, and there is no Rain, because we have sinned against thee; yet if we pray in this place, and confess thy Name, and turn from our Sin when thou dost afflict us.

Then hear thou in Heaven, and forgive the Sin of thy Servants and of thy People, when thou hast taught them the good way wherein they should walk, and send Rain upon thy Land which thou hast given unto us.

If there be Dearth in the Land, if there be Pestilence, if there be Blasting or Mildew, Locust, or Caterpillers.

Then what Prayer, or what Supplication so ever shall be made of any Man

Man, or of all thy People, when every one shall know his own Sore and his own Grief and shall spread forth his Hands in this House.

Then hear thou from Heaven thy Dwelling Place, and forgive and render unto every Man according unto all his ways, whose Heart thou knowest (for thou only knowest the Hearts of the Children of Men.)

Now my God let (I beseech thee) thine Eyes be open, and let thine Ears be attent unto the Prayer that is made in this place.

Arise, O God, into thy Resting Place, thou and the Ark of thy Strength. Let thy Priests, O Lord, be clothed with Righteousness, and let thy Servants rejoyce in goodness.

A Prayer to be used in Harvest, or Seed time.

Deut. 28. 3.

O Merciful God who of thy great goodness hast promised, That while the Earth remaineth, Seed-time and Harvest, and Cold and Heat, and Summer and Winter, and Day and Night shall not cease. We beseech thee graciously to behold us thy Servants, and let thy Blessing be upon us
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in the City, and in the Field : Bless the fruit of our Bodies, and the fruit of our Ground, and the fruit of our Cattle, and the increase of our Kine, and the flocks of our Sheep : Let thy Blessing be upon our Basket and upon our Store. Bless us in our coming in and our going out. Command thy Blessing upon us in our Store-houses, and in all that we set our Hand unto ; and bless us in the Land that thou hast given us ; make us plenteous in Goods, in the fruit of our Cattle, and in the fruit of our Land. Open unto us the good Treasure, the Heaven to give the Rain unto our Land in his Season, and to bless all the Work of our Hands ; but above all let us be filled with the fruits *Phil. 1. 11.* of Righteousness. which are by Jesus Christ, unto the Praise and Glory of God. *Amen.*

A Prayer for a Servant or Day Labourer.

O Merciful God by whose Bounty alone it is that I have this Day added to my life. I beseech thee so to guide me in it by thy Grace, that I may do nothing which may dishonour thee, or wound my own Soul, but that I may diligently

Ephes. 5.6.

1 Pet. 2.23.

Titus 2.9.

Ps. 91.10.

31

diligently apply my self to do all such good Works as thou hast prepared for me to walk in : Make me contented in the State and Condition thou hast placed me in, and obedient to my Superiours ; give me Grace to Serve my Master in simplicity of Heart, not with Eye-service as a Man-pleaser, but as the Servant of Christ, doing the Will of God from the Heart. If I am reprov'd for my Faults let me bear it patiently, knowing that this is acceptable with God ; for Christ also suffered, and tho' he did no Sin, yet when he was reviled, reviled not again, when he suffered he threatned not, but committed himself to him that judgeth Righteously. Make me to please my Master in all things, not answering again, not purloining, but shewing all good Fidelity, that I may adorn the Doctrine of God our Saviour in all things. And Lord I beseech thee, give thy Angels charge over me, to keep me in all my ways, that no Evil happen unto me, nor any Plague come nigh my dwelling, but that I and mine may be safe under thy Protection, through Jesus Christ our Lord, *Amen.*

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